

The most sad and Lamentable

IX

NARRATION Of the Death of Michael

Berkly Esquire, lately of *Graves-Inne*, a
most eminent Schollar and Traveller, and
master of a large estate, who on *Thursday*
May the 6. in the 63 year of his Age
was drowned in the duckingpond
neer *Islington*, about ten of the
Clock in the Morning.

As also, The most deplorable account of *Richard*
Biggrave Coach maker, who being a man
well beloved & reputed did on that
day & much about the same time hang
himself at his house in *Cow-Lane*.

Together, With the true and sad Relation of a
woman who did cut her throat in *Holborn*, &
of two more who on that day also did
hang themselves in *Westminster*.

*Teach me O Lord to number my dayes, that I may
apply my heart unto wisdom.* *Psalm, 90. 12.*

London, Printed for *Tho. Vere*, and *Wil. Gilbert*
son, and are to be sold at their shops with
out *Newgate* and in *Gilt spur Street*.

1658.

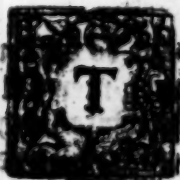




The Fatall Thursday.

being *May* the 6.

On which day two men, a young man & an old man made away themselves in *Westminsters*. A woman of middle age did cut her throat in *Holburn* a house-keeper of quality did hang himself in *Cow Lane*, and that great Schollar and traveler *Michael Barkley*, was drowned in the in the Ducking-pond not far from *Kingston*,



The Temptations of the Devil were never more manifest then in this Age of ours, nor his power more unrestrained. What a most lamentable accident was that at *Golfstone* in *Lincolnshire*, where a young man of honorable parentage was violently taken away

by the Diuel, and some part of the house with him, his haire and his brains were found mixed on the pales of the Court, and one of his Arms lay close not far from the house, most violently torn from his body: what is become of his body it self, there is no man can yet discover; Consider this yee that forget God, least he come and tear you in peeces, & there be none to deliver you.

What an example may this be to many of our young Gallants who spend all their time in Ryot and in wantonnesse, in drinking, swearing and cursing, and in debasing themselves unto destruction, in which they strive to exceed one another, as if they had contracted with the Diuel for the Tradition and Monopoly of sin: Look upon a great part of them and you shal find them to dissemble even with Nature it self, and to be but so many ridiculous Counterfeits.

The old men will be young, and do put on the Perillous of youth; The young men will be old; and have their hairs made white with powders; The women do Counterfeitt the fears of the Souldiers, and that Lady is not remarkable who hath not a valiant blackspot upon her face,

And

And as we play the Counterfeits and dissemble with men, so we dissemble also with God: There was never more profession of the Truth, nor lesse sincerity, never more preaching, nor lesse practise. We are a people that draw neer unto God with our lips but our hearts are far from him.

Those that will not draw neer unto God God will draw far from them, and wil withdraw with him the influences of his grace & mercy.

Our Fore-fathers when they came to the Church every Sabbath day, would leave at the Church door their books their paddles, and their staves; the Sermon being ended, or the Homily read over, they would every one of them take up that brown bill which was his own, and so depart unto their owne houses,

A Minister of those times observing it, and withal how unprepared they came to perform the duties of that day, told them that they brought their sins along with them to the Church as they brought their staves, they left them at the door when they came in themselves, but the Sermon being ended, they all of them did take them up again, and carry

them home in their hearts, as they did the
 Staves on their Shoulders or in their
 hands.

This was the neglect with which our Fore-
 fathers were charged; but we are a Generation
 more unrighteous than they, we leave not
 our mannerly sins at the Church-doors as they
 did, but we take them into the Church with
 us, and we shut our ears unto the Charmer,
 Charm he never so wisely: When the Mini-
 ster is exhorting us to our duties, our hearts
 are running after our Covetousnesse, or our
 pleasures, and while he is solving the snare we
 are multiplying the Tares, for this cause ma-
 ny of us are sick and many fall a sleep, and
 many do fall into the Irreparable snares of
 the Devil.

It is worth your observation and a larger
 Sheet then this to declare unto you by what
 degrees of Temptation the Devil both work
 on the hearts of men to destroy themselves:
 And in the first place, you are to know that
 the Devil worketh most on those Tempers
 which are most prone to receive his Impres-
 sions. He knoweth women to be the weaker
 Vessels, and therefore he worketh most on
 that Sex to insuare them to his wiles. He
 knows

knowing they are most full of Impatience and revenge, and therefore he doth present himself unto them in that form which he conceives to be most agreeable to them, and doth give them large promises with some assurances that their desires in all things shall be performed. Being made their favourites, he by degrees will shew himself in his old colours, and then they are prepared for any mischief which their Imaginations at first did startle to apprehend.

Amongst men there is none more fit for the Devil to work upon then the proud man, the melancholly man, and the discontented man: Job saith, That the Devil is the father of the children of pride, And God saith, It is not good for man to be alone, melancholly is the mother of discontent, & discontent begeth despair.

There are more Temptations in a melancholly and a retired life, then in a life that is sociable. and we are advised to avoid melancholly as the greatest enemy to the soul and body.

Wilt thou avoid the occasions of despair, and temptation (saith the wise man) trust not too much to thy self alone.

It is yet fresh in our memory, since a man
 of a y^e affeate hang'd himself in Bishopsgate
 street; And Truly reason that could be gi-
 ven for it is that he was a proud man, from
 hye he descended to melancholly, and from
 melancholly to a desperate Resolution to hang
 himself. His pride did Tempt him to a retre-
 ctesse he thought himself too good & too great
 for other men, and this having drawn him in-
 to an obstinate melancholly, it did leave him
 the lamentable Watte at which all Tempta-
 tions did shoot; he did shut his wilfull ear a-
 gainst all Counsell and comfort from others,
 neither would he receiue any from himself;
 those apprehensions being most gratefull to
 him that could assist him with the swiftest in-
 vention to dispatch himself.

It is possible howsoever that some man
 may be put to so much distresse that he may
 put an end of his life to put an end to his sor-
 rows, but for a man y^e aboundeth in wealth
 and in the love and reputation of all men, for
 him to drown or to hang himself, is much to
 be admired and it sheweth that the power of
 the Prince of darknesse is so much the stron-
 ger on him by how much there appeareth no-
 thing in reason or in Nature that might in-
 vite

inbited him to put so horrible an Act in Execution.

Richard Biggrave of Cow lane a Coemaker by his profession, was a man that lived in good reputation, and well beloved by all his neighbors. Those who knew him did all report him to be of a civill and a free Conversation, and never to show the least sign of any distrust in the mercy of God, or of any enormous sin that did lye heavy upon his Conscience.

He was of a liberall and a che'rfull disposition, and free from those wants which commonly do clog and oppresse the Spirits. All that knew him were glad of his company, and they do as much lament him being dead, as they did love him being alive.

He was a strict observer of his word, and whatsoever he did promise he would be most carefull to perform. He had a wife who had a long time been sick, he loved her most intirely insomuch that he was heard to say, that if she recovered not the sooner, his own dayes would be few amongst the living: Some there are who do impute these words as a loose runner to the sad Sequels that did follow.

He was a constant observer of the Sabbath day,

day, and an Example to others in the performance of Religious duties: From such a life as he did lead, no man could expect such an end as he had, & those who first heard of it, would not believe it, untill by their own eyes they were convinced of the truth of it.

He had promised a Gentleman of quality that his Coach and furniture belonging to it should be ready on such a day, which because it could not so suddenly be performed, there are not some wanting who do affirm it to be the only cause why he did lay violent hands upon himself, but it is not to be believed that so wise and so deliberate a man should rashly commit so horrible a folly: or that so small an end should arise from no greater a beginning. Whosoever it was, tis too true that on Thursday May the 6. he was found to be hanged in his own house; Being suddenly cut down by the first that did behold him, it was impossible to recover him to life, and his friends & neighbors that passed to see him became almost as very Carcasses as himself, being amazed at so unexpected, and so sad a sight: not knowing what to impute it to.

Much about the same time on the same day there were two hanged themselves in Westminster,

minster, an old man and a young. There was a Woman also who on the same day did cut her throat in Holborn. The Narration whereof at large I do purpose y^e write, and do make hast to that which followeth being a subject which none can hear without as much amazement as tears and prayers.

He who exactly shall consider of this Gentleman will believe that Nature, Fortune, learning, and religion had conspired to make him absolute, and who shall behold him dead as he was dragged out of the Ducking-pond, near to Mlington, and lay two dayes together on the bank to be a lamentable Spectacle In the threescore and thirde year of his Age will conclude again that he was forsaken by Nature, Fortune and Religion.

His name was Michael Berkely, he was descended of an honourable Family in Kent; he was born on Michaehmas day, in the yeares 1597. and bei^g likely to dye on the same day that he came into the world: he was immediately Christened and named Michael, after the name of the Ark Angell to whose memory the Church had dedicated that day of his Nativity.

He had his Education in that famous School

of

of Eaton, where in the whole progresse of good Letters he excelled all those that were his Companions. From thence he came to Christ Church in Oxford, and being famous for his learning and Ingenuity, he received the Formality and degree of Batchelor of Arts, and no man contradicting it, he was chosen Colledge, which is an Honour that at that time was given yearly unto him, who was thought to be the most generous & deserving Graduate.

Here it was that he received the uncomfortable news of his Fathers death, who left him a great estate both in Land and monyes, He could never be perswaded by his dearest friends to marry, although many young Ladys were mentioned to him admirable for their Beautyes and Vertues.

His mind was altogether on Travell and on the 23. year of his Age he embarked himself for France, not so much with a desire to behold Nobeltyes and the Fashions of other Nations, as the manner of their Government, & in this there were few that surpassed him, for being the Master of a great purse he had the opportunity to insinuate himself into the Acquaintance of the greatest Personages where

where he would make such a manifestation of his learning, and of the excellent Judgements of Nature, that many times they departed with admiration from him. It was not his desire to come acquainted with the greatest Gallants, but with the greatest scholars, he spent most of his time in Travell, and being understood in one Kingdome the Mathematick and the Mystery of the Government of it, he would Travell into another.

He was taken with no place more then Spain, and although he extolled the wisdom and solemne gravity of the people, yet he as much abominated their cruelty. When he was in Rome and in Germany he had his conversation with the greatest Cardinals, and would put such questions to them in the defence of our Religion, and follow his Discourse so wisely that they knew not what to say to him. Having been oftentimes beyond the Seas; at length his Age and health did advise him to stay in England, and although the Parliament would willingly have employed him in Spain. upon the great affairs of the State, yet he refused their propositions, and laid the excuse upon the account of his health.

Being

Being in England, he was a great hearer of Sermons, he would very faine seeke the London Lecture in the morning & he would be very frequent at Sermons in the afternoon and he would constantly give you an excellent account of the ability of the Preacher.

But these virtues were attended with great imperfections, he was too great a Lover of his money, of which he could not but be the master of vast considerable Summes, for he lived but very sparingly at home and used all the arts of thrifts, although he had a great Estate: one of his Servants who lived since a Pensioner in the Charter-house, being demanded why his Master did weare no better cloathes, made answer, because he would not have the poore to begge of him as he walked in the streets, and yet for all that he would have a penny for the poore when he pleased and sometimes more. If self-deniall be truly a Vertue he was perfect in it, for although he were within he would almost constantly deny himselfe to his friends when they came unto him upon the promise and the account of courtesies, Without all doubt he doled too much upon his money, and it was thought that sometimes the greatest reason of his troubles abroad

abroad, was because he would not be troubled with the charge of his brothers at home.

He was extremely high conceited of himself, for he thought himself to be one of the wisest men and one of the best scholars in the world, and he accounted those to be his best friends who were of the same opinion with him. The love of his money brought him to such a retirednesse that he but seldome would be seene in the company of any, and this brought him to a deep and an extreme melancholly, and to a great suspicion of all that belonged to him, for without any reason he would looke on the fingers of his servants as on thieves. His high conceit of himselfe did beget in him an extreme arrogance, and this arrogance a kind of distraction, and a sicknesse which all working on him exposed him to the temptation of going to the Ducking-pond on Thursday May 6. whither being come he demanded of some who were there at worke which was the deepest place of the pond, and moze over told them that he had a Duck to be hunted by three doggs that were comming to him. The men who were at worke not far from him saw him presently afterwards in the Pond, in which he entred backwards, and wading

swimming up unto the knees, or higher, he fell
backwards into the water, with which being
overwhelmed they used their speediest in-
deavours to pluck him out, and hot waters were
sent for to recover him, but all in vain, so
the life could not be recalled.

And what good now will his riches do
him, which with too much care he heaped up?
What good will his strength, his wit, or his ex-
perience gained by so much travail to him?

To conclude, let not the wise man boast in
his wit, nor the rich man in his wealth, nor
the Schollar in his learning, nor the States
man in his experience and his policy, but let
him that rejoiceth rejoice in this, that he
lobereth and feareth the Lord.

The End.

